The PROTESTANT ALMANACK.

For the Year 1699.

Since

The Creation of the World	5705
The Incarnation of Jesus Christ	1699
England received the Christian Faith	1509
Martin Luther wrote against the Pope	183
Our first Deliverance from Popery by K. *Edward* VI.	151
Our second deliverance from Popery by Q. *Elizabeth*	140
The horrid design of the Gun-Powder Plot	94
The Burning of the City of *London*	33
Our Third Deliverance from Popery, by K. *Will.* & Q. *Mary*	11

Being the Third after

BISSEXTILE or LEAP-YEAR.

WHEREIN

The Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Papacy against the Lord and his Anointed, are described.

With the Change of the Moon, some probable Conjectures of the VVeather, the Eclipses; the Moons place in the Zodiack, and an account of some principal Martyrs in each Month.

Calculated according to Art, for the Meridian of *Babylon*, where the Pope is elevated a hundred and fifty degrees above all Right and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God. 2 *Thess.* 2. And may without sensible Errour, indifferently serve the whole Papacy.

By *Philoprotes*, a well-willer to the Mathematicks.

London, Printed by *John Richardson* for the Company of STATIONERS. 1699.

A Table of the Four Terms with their Returns.

Hillary Term begins *January* the 23. and ends *February* the 13. and hath 4 Returns, *viz.*	Octab. Hillary.	*January* 20.
	Quind. Hillary.	*January* 27.
	Craſt. Purif.	*February* 3.
	Octab. Purif.	*February* 9.
Eaſter Term begins *April* the 26. and ends *May* the 22. and hath 5 Returns, *viz.*	Quind. Paſch.	*April* 24.
	Tres Paſch.	*May* 1.
	Menſ. Paſch.	*May* 8.
	Quinq. Paſch.	*May* 15.
	Craſt. Aſcen.	*May* 19.
Trinity Term begins *June* the 9. and ends *June* the 28. and hath 4 Returns, *viz.*	Craſt. Trin.	*June* 5.
	Octab. Trin.	*June* 12.
	Quind. Trin.	*June* 19.
	Treſ. Trin.	*June* 26.
Michaelmaſs Term begins *October* the 23. and ends *November* the 28. and hath 6 Returns, *viz.*	Treſ. Mich.	*October* 20.
	Menſ. Mich.	*October* 27.
	Craſt. Anim.	*November* 3.
	Craſt. Mart.	*November* 13.
	Octab. Mart.	*November* 18.
	Quind. Mart.	*November* 25.

Pauſanias and *Liſander* by their Swords,
And Warlike Vertues, made *Lacena* rich;
Fame followed them where they their Tents did pitch:
But grave *Lieurgus* by his Laws and Words,
Did merit more than theſe Renowned Lords.

The Law is good, if it be rightly uſed;
But Nets for to enſnare men if abuſed.
And ſuch it often is, by ſome who are
Purſe-milking, brawling Harpies, whoſe chief care
Is for to make his Client to diſburſe,
And get his Money, altho' with a Curſe.
Then let thoſe who to go to Law intend,
Pray God would them an Honeſt Lawyer ſend.

The

The Regal Table.

Kings and Queens.	Born Anno	Began to Reign.	Reigned. T.	M.	D.	Since they Reigned.	Buried at
W. Conq.	1003	1066 Oct. 14	20	11	22	613 Sept. 9	Caen Nor.
William 2	1057	1087 Sept. 9	12	11	18	600 Aug. 1	Wincheſt.
Henry 1	1068	1100 Aug. 2	35	4	11	565 Dec. 2	Reading
Stephen	1105	1135 Dec. 1	18	11	18	544 Oct. 25	Feverſh.
Henry 2	1132	1154 Oct. 25	34	9	2	511 July 6	Fonteyer.
Richard 1	1155	1189 July 6	9	9	0	501 April 9	Fonteyer.
John	1165	1199 April 9	17	7	0	488 Oct. 19	Worceſter
Henry 3	1207	1216 Oct. 19	56	0	1	428 Nov. 16	Weſtmin.
Edward 1	1239	1272 Nov. 16	34	8	6	394 July 7	Weſtmin.
Edward 2	1283	1307 July 7	19	7	05	374 Jan. 25	Gloceſter
Edward 3	1312	1326 Jan. 25	50	5	7	323 Jun. 21	Weſtmin.
Richard 2	1366	1377 June 21	22	3	14	301 Sep. 29	Weſtmin.
Henry 4	1367	1399 Sept. 29	13	6	3	287 Mar. 20	Canterb.
Henry 5	1384	1412 Mar. 20	9	5	24	278 Aug. 31	Weſtmin.
Henry 6	1421	1422 Aug. 31	38	6	16	241 Mar. 4	Windſor
Edward 4	1442	1460 Mar. 4	22	1	8	217 April 9	Wincheſt.
Edward 5	1471	1483 April 9	0	2	18	217 Ju. 22	*Not known*
Richard 3	1448	1483 June 22	2	2	5	214 Aug. 22	Leiceſter
Henry 7	1455	1485 Aug. 22	23	10	24	191 Apr. 21	Weſtmin.
Henry 8	1491	1509 Apr. 21	37	10	2	151 Jun. 28	Windſor
Edward 6	1537	1546 Jan. 28	6	5	8	145 July 6	Weſtmin
Mary 1	1518	1553 July 16	5	4	11	141 No. 17	Weſtmin
Elizabeth	1535	1558 Nov. 17	44	4	7	97 Mar. 24	Weſtmin.
James 1	1566	1602 Mar. 24	22	0	3	74 Mar. 27	Weſtmin.
Charles 1	1600	1625 Mar. 27	23	10	3	51 Jan. 30	Windſor..
Charles 2	1630	1648 Jan. 30	36	0	7	14 Feb. 6	Weſtmin.
James 2	1633	1684 Feb. 6	3	9	0	(abdic. *Decemb.* 1688.)	
William 3	1650	1689 Feb. 13	Whom God grant long to Reign.				
Mary 2	1662						

Where Governours be good,
and rule their Charge aright,
Without an ebb, there flowes the flood
which vertuous minds delight. *Seneca.*

A Table of Intereſt at 6 *per Cent.*

		1 Mon.			3 Mon.			6 Mon.			9 Mon.			A Year.		
		s.	*d.*	*q.*	*s.*	*d.*	*q.*	*s.*	*d.*	*q.*	*s.*	*d.*	*q.*	*s.*	*d.*	*q.*
Shillings	5	0	0	1	0	0	3	0	1	3	0	2	2	0	3	2
	10	0	0	2	0	1	3	0	3	2	0	5	0	0	7	0
	15	0	0	3	0	2	2	0	5	1	0	8	2	0	10	2
Pounds.	1	0	1	0	0	3	2	0	7	0	0	10	2	1	2	1
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
	4	0	4	3	1	2	1	2	4	2	3	6	3	4	9	0
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	2	1
	7	0	8	1	2	1	0	4	2	1	6	3	1	8	4	2
	8	0	9	2	2	4	2	4	9	1	7	1	3	9	6	3
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	9	0
		l.	*s.*	*d.*	*l.*	*s.*	*d.*	*l.*	*s.*	*d.*	*l.*	*s.*	*d.*	*l.*	*s.*	*d.*
Tens of Pounds.	10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
	20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
	30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
	40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
	50	0	5	0	0	15	0	1	10	0	2	5	0	3	0	0
	60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
	70	0	7	0	1	1	0	2	2	0	2	13	0	4	4	0
	80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
	90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
	100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

Art thou a Borrower? By this Table thou
May'ſt ſee what Intereſt thou muſt allow.
Art thou a Lender? Covetouſneſs eſchew,
And take no more of Borrowers than their due.
Yet in thy Lending have a care withal,
For ſome will pay no Uſe nor Principal:
But all ſuch Borrowers they deſerve to wear
A Riding Knot an Inch below their Ear.

To the Christian Reader.

SIR *Edwyn Sandys*, in his *Europæ Speculum*, saith, that the *Italians* have a Proverb, *That the worst Christians of* Italy *are the* Romans: *Of the* Romans, *the Priests are the wickedest; the lewdest Priests are preferred to be Cardinals, and the boldest Men among the Cardinals are chosen to be Pope.* And indeed the wicked and abominable Lives of some of the Popes and Cardinals, do evince this for a certain Truth; of which we shall give you particular Instances out of their own Histories, by which may be gathered the Sanctity of these infallible Bishops, unerring Fathers, the holy Heads of the Church.

John 13. who got the Popedom by Threatning and Bribery, *Bale* out of *Lutiprandus* sayes, that he was given to all Debauchednes, Perjury and Sacriledge; that for inclining to *Otho* the Great, he dismember'd divers of his Cardinals, by plucking out their Eyes, cutting off their Hands, and gelding them. He made Deacons in his Stables amongst his Horses. For *Money* he made Boys Bishops; deflowred *Rainera* a Widow, his Father's Concubine, and *Anna* another, with her Neece; put out the Eyes of his Ghostly Father *Benedict*; brake Windows in the Night; set Houses on Fire; drank a Health to the Devil: At length being taken in the Act of Adultery, with another Man's Wife, received from him a gash, that within eight days after sent him packing into another World. So true is that of the Poet;

——No Tyrant commonly
Living ill, can kindly dye;
But either Traytorously surpriz'd
Doth toward Poyson quaile their Breath;
Or their People have devis'd,
Or their Guard, to seek their Death.

Boniface 7, sirnamed *Franco*, stole away the Church Implements and Treasure, and fled to *Constantinople*; whereupon *John* the 15th is put into his place, but he returns, and buys him out, recovers the place again, but soon dyes of an Apoplexy. *Baronius* saith, he was rather a Thief, a Murtherer, and a Traytor to his Country, than a Pope. Nay, Writers say, that their Popes were so bad about that time, that none

spake their Name without spitting after it, for fear of being poyson'd.

Silvester 2, brought up in the Study of *Necromancy*, he afterwards gave himself wholly to the Devil, upon Condition he would fit him with Promotions: By whose help, and others well skilled in the *Black Art*, he became first Bishop of *Rhemis*, then Archbishop of *Ravenna*, and thence to be Pope; in which Seat he concealed (but ever practised) his Devilish Mystery, having in secret a *brazen Head*, instead of a *Delphick* Oracle, consulting with which, on a time, how long he should live, answer was given, until he said Mass in *Jerusalem*. This made him confident of a long continuance, but his master, the Devil, was too hard for him in the Art of Equivocation, Death seizing upon him as he was saying Mass in the Church of *St. Cross*, in one of *Lent Stations*, which was otherwise called *Jerusalem*.

This was a Pope whom we can term no less,
Than the Perfection of all wickedness:
The quintessence and abstract of all Evil,
Clothed in Flesh to play the closer Devil.

Benedict 9, was fellow Pupil with *Lawrence* and *John Gratian*, two famous Conjurers, whom, being Pope, he made Cardinals. They were wont to wander the VVoods, invocate Devils, and to bewitch VVomen to run after them. After his Death an Hermite is said to have seen him by a Mill, having the Body of a *Bear*, and Head and Tail of an *Ass*.

Such kind of Bishops let them take for me,
Who with all kind of Sins familiar be.

Gregory 7, otherwise called *Hildebrand*, or rather *Hell-brand*, he caused to be poysoned six or seven Popes before he could get to be Pope himself. He had a Trick to shake out Sparks of Fire out of his Sleeves. By another such he brought it about, that the Voice of the People was, Peter, *the Apostle, hath made choice of* Hildebrand *to be Pope*. He threw the Sacrament into the Fire, because it answered not his Demands concerning his Success against the Emperour. Many other Villanies he committed, at last Vengeance overtook him, for in a Synod at *Brixia* he was deposed, and dyed miserably in Exile.

It is an Hell, in hateful Vassalage,
Under a Tyrant to consume ones Age.
A self-shaven Dennis, *or a* Nero, *fell,*
Whose cursed Coures with Blood and Incest swell:
An Owl that fives the Light of Parliaments
And State Assemblies, jealous of th' intents
Of private Tongues, who for a pastime sits
His Peers at odds, and on their fury whets,
Who neither Faith, Honour, nor Right respects.

Boniface 8, who murthered his Predecessor *Celestine* 5, having before cheated him of his Popedom by one that feigned himself to be an Angel, and spake through a Trunk in a Wall, Celestine, Celestine, *give over thy Chair, for it is above thy Ability*: But he having done it, this wicked Pope caused him to be imprisoned, and made away. Of this *Boniface* it is said, that he entered like a *Fox*, reigned like a *Lyon*, and dyed like a *Dog*. He made a great bustle in the World, and at last went out like the Snuff of a Candle, in a stink. Thus we see when Fate

Doth wicked men unto high places bring,
Their shame, even hoarse with Age, black Fame shall ring.

Platina dict 12. Of this Pope what manner of person he was, and of what Excellencies he was endowed with, let these Verses speak which were made of him when he was gone.

Hic situs est Nero, *Laicis mors, vipera Clero,*
Devius à vero, cuppa repleta mero.
Laicks bane, Clerks viper, here lyes *Nero*'s Trunk,
Fardle of Lies, a Butt of Wine stark drunk.

Thus have you seen the *Italian* Proverb made good in some of these Popes, but room will not give me leave to particularize in more; but in brief we may comprehend the most part of them in this *Hispanical* Distick.

Unnas tienan de garto, yl habito de beato,
El cruzen los pechos, yet Diabolo en los hechos.
They have a Cats Claws, and a blest Saints Weed,
The Cross on their Breasts, the Devil's in their deed.

Yours *Philoprotest.*

January hath XXXI Days.

Full Moon the 5 day, at 7 in the afternoon.
Laſt Quarter the 12 day, 10 minutes paſt 12 at night.
New Moon the 21 day, at 4 in the afternoon.
First Quarter the 28 day, 20 minutes paſt 2 afternoon.

D.	W.	Saints Days and Weather.	Signs
1	A	New-yea. da.	neck
2	b	The Month be-	arms
3	c	gins with clou-	arms
4	d	dy and cold	breaſt
5	e	weather, with	breaſt
6	f	Twelfth day	heart
7	g	Snow or Sleet,	heart
8	A	1 *after Epiph.*	bowels
9	b	cold Winds,	bowels
10	c	*Sun in Aquarius.*	reins
11	d	and right Win-	*and*
12	e	terly Weather;	loynes,
13	f	after ward more	ſecrets
14	g	moderate:	ſecrets
15	A	2 *after Epiph.*	thighs
16	b	But about the	*and*
17	c	New Moon	hips
18	d	a ſharp and	knees
19	e	froſty Air, with	knees
20	f	ſome ſtorms of	legs
21	g	Snow or Sleet,	legs
22	A	3 *after Epiph.*	legs
23	b	Term beg.	feet
24	c	and continued	feet
25	d	Con. S. Pa.	head
26	e	with ſome cloſe	head
27	f	foggy weather	neck
28	g	until the end	neck
29	A	4 *after Epiph.*	arms
30	b	K Ch. I. *Mart.*	arms
31	c	of the month.	breaſt

I ſing their Deaths, who 'gainſt Romes *ſpite*
By conſtant Faith fought a good fight;
Who in Chriſt's cauſe their Lives laid down,
Gaining them an Immortal Crown:
Who rather than the Truth deny,
Their Bones in fiery Flames ſhould fry.
Theſe valued not the Papal Frown,
Nor would adore the triple Crown;
And did account his Purgatory
For to be but an idle Story.
Theſe worthy Saints, theſe gallant brave men,
By loſing of their Lives did ſave them.

The chief of thoſe bleſſed Servants of God who were burned for the truth in this Month were, *Will. Wateree, Will. B[illegible]ling, Will. Lowick, Will. Hay, Tho[illegible]* and *Stephen Kemp*, all ſix burnt together at one Fire at *Canterbury*, 1557. Mr. *John Philpot*, Archdeacon, a zealous Preacher and Profeſſour of the Goſpel, Martyred *January* 16, 1557. *Thomas Whitle*, Miniſter, *Earth, Green* Gent. *John Taylor*, *Tho. Went*, *Tho. Brown*, *Iſabel Foſter*, and *Joan Laſhford*, burnt in one Fire at *Smithfield*, *Jan.* 27, 1556. *John Lammas*, *Anne Albright*, *Joan Catmore*, *Agnes Snoth*, and *Joan Soal*, Mart. *Jan.* 31, 1556. *Will. Saxtry* Prieſt, *John Browne* Gent. alſo *John Wickliff*, 41 Years after he was dead.

Thus pious Wickliffe *without pain*
A Martyrs Honour did obtain.

1. *David* King of *Scotland* being on a time in the Caſtle of *Edinburgh*, on the *Holy Rood* day in Harveſt, otherwiſe called the *Exaltation of the Croſs*, he took his Horſe and rode forth into the next Woods to hunt the Hart; for in thoſe days all that Country was full of Woods and waſte Grounds, repleniſhed with Dear and wild Beaſts. Now as he was Hunting, and his Nobles ſevered from him, there appeared to his ſight the faireſt Hart that ever Man ſet Eye upon: This Hart made ſuch a noiſe, coming towards the King with his full courſe, that his Horſe being ſore afraid, ran quite away with him thorough thick and thin; the Hart ſtill following ſo faſt, and with ſuch violence, that at length he bare both Horſe and Man to the ground. And as the King caſt back his Hands betwixt the Horns of this Hart to ſave himſelf from hurt, there ſlipped a Croſs into his Hands after a miraculous ſort, and immediately therewith the Hart ruſhed away with great violence, and could never after be ſeen. No Man could tell of what matter this Croſs was made, whether of Mettal, Stone, or of Wood, it was ſo miraculous.

Miracles in thoſe days as common were
As Penny-loaves in Bakers ſhops now are.

The next Night after he was admoniſhed in his Sleep to build an Abbey in the ſame place where this Chance happened; whereupon he ſent for Workmen into *France* and *Flanders*, and built there an Abbey of Canons Regular, dedicating it in the Honour of the Croſs. The foreſaid Croſs remained in this Abbey, till the days of King *David Bruce*, who loſt it to the Engliſh-men at *Durham-field*, where he was taken Priſoner.

February hath XXVIII Days.

Full Moon the 4 day, 49 minutes past 2 in the morning.
Last Quarter the 11 day, at 8 at night.
New Moon the 19 day, 52 minutes past 7 at night.
First Quarter the 26 day, 42 min. past 9 at night.

M.	D.	Saints days and Weather.	Signs.
1	d	Now some	breast
2	e	Purif. of Ma.	heart
3	f	winds and mois-	and
4	g	ture is expect.	back
5	A	*Septuagesima.*	bowels
6	b	afterwards fair	bowels
7	c	and frosty for	reynes
8	d	Sol *in Pisces,*	reynes
9	e	some days:	secrets
10	f	But about the	secrets
11	g	midst very	secrets
12	A	*Sexagesima.*	thighs
13	b	Term ends.	thighs
14	c	*Valentine.*	knees
15	d	pleasant weath	knees
16	e	for the season,	knees
17	f	& so continues	legs
18	g	settled for the	legs
19	A	*Shrove Sunday*	feet
20	b	most part of	feet
21	c	*Shrove-Tuesday.*	head
22	d	*Ash-Wednesday.*	head
23	e	the Month,	neck
24	f	St. Matthias	and
25	g	without any	throat
26	A	*Quadragesima,*	armes
27	b	great mixture	armes
28	c	of cold.	breast

When pious Edward *did resign*
His Earthly Crown for one Divine,
And that Queen Mary *presently*
Brought in Romes *trash and trumpery,*
Exalting of the Monks and Friers
According to their Hearts desires.
They being thus got up pick-pack,
Poor Protestants did go to wrack;
The Bible then was from them took;
An Image was a Lay-mans Book.
Thus they their Doctrine did advance,
By keeping Men in Ignorance.

The most eminent of the Martyrs which suffered in this Month, were, *John Rogers*, a stout Champion for the Protestant Profession, Martyred 1555, *Lawrence Saunders*, a pious, prudent, painful Preacher, Mar. Feb 8. 1555, Holy *John Hooper* Bishop of *Glocester*, and Dr. *Rowland Taylor*, the undaunted Minister of *Hadley* in *Suffolk*, Martyred *Feb.* 9. 1555. *Robert Farrar* Bishop of St. *Davids* in *Wales* (this Man was Good as well as Great; 'tis the highest Dignity to be a pious Christian) Martyred *Febr.* 22. 1555. To these we may joyn that worthy Confessor Dr. *Martin Luther*, who (if the Papists might have had their Will) should have been a Martyr amongst the rest.

With many others of great Fame,
Whom here we do want room to name.

1. The *Scots* had a long time in great Reverence the Arm of St. *Philan*, a precious Relique no doubt of some be-martyred Saint, though of what Country he was of, I never read of. This Relique that valiant Scottish King *Robert Bruce*, being to fight with the English-men, who were more in number by far than him, had carried, as he thought, to the Field with him, to help him (such was the Superstition of that Age) against his Enemies; and being the Night before the Battle devoutly praying to it before the Altar, the Case, wherein he thought it was, of a sudden opened and clapped too again. The King's Chaplain being present, astonished therewith, went to the Altar where the Case stood, and finding the Arm within it, he cryed to the King and others that were present, how there was a great Miracle wrought, confessing that he brought the empty Case to the Field, and left the Arm at home, lest it should have been lost in the Field, if any thing chanced to the Army otherways than well.

This is a Story strange, give it its due,
If it be not too strange for to be true.

2. In the Isle of *Lewis*, bordering on *Scotland*, (saith *Hector Boetius*) are two Churches or Chappels, whereof one is dedicated to St. *Peter*, the other to St. *Clement*: The Fame is, that so soon as the Fire goeth out in this Isle, the Man that is holden of most clean and innocent Life, goeth to the Altar with great Solemnity, and there layeth a wisp of Straw, which being done they fall all to Prayer, in the midst whereof Fire cometh down from Heaven, and kindleth or setteth the same on fire.

But sure his Tongue was set on fire by Hell,
Who first invented this lewd Lye to tell.

March hath XXXI Days.

Full Moon the 5 day, 14 minutes past 7 at night.
Last Quarter the 13 day, 48 minutes past 3 afternoon.
New Moon the 21 day, 54 minutes past 8 in the forenoon.
First Quarter the 28 day, 13 minutes past 3 in the morning.

D.	W.	Saints Days and Weather.	Signes.
1	D	St. *David.*	breast
2	E	Cold & cloudy	heart
3	F	weather begins	heart
4	G	the month,	bowels
5	A	2 *Sund. in Lent.*	bowels
6	B	with some	reins
7	C	Rain and cold	reins
8	D	Winds near	secrets
9	E	this time,	secrets
10	F	*Sun in Aries.*	secrets
11	G	intermixe	thighs
12	A	3 *Sund. in Lent.*	thighs
13	B	with various	knees
14	C	weather till	knees
15	D	about the	knees
16	E	Change of the	legs
17	F	Moon, then	legs
18	G	some brisk	feet
19	A	*Midlent-Sund.*	feet
20	B	gales of Wind,	feet
21	C	with fine	head
22	D	seasonable	head
23	E	weather in	neck
24	F	general,	neck
25	G	Lady Day.	armes
26	A	*Passion-Sunday.*	armes
27	B	during all	breast
28	C	the rest of	breast
29	D	the month, if	heart
30	E	my Art do	heart
31	F	not fail me.	bowels

The Papists way for to confute,
With Fire and Faggot they dispute,
How many were brought to the Post
When bloody Bonner *rul'd the roast:*
Smithfield *was then a Shambles made,*
And burning Men grown to a Trade,
Had they gone on thus many a Year,
Their Rage would have made fewel dear.
Is this the truth, that precious Jewel,
That Man to Man should be so cruel?
No, when that they have done their worst,
Still Conscience will not be insure'd.

Amongst those many worthy Martyrs who suffered in this Month, these were some of them, Mr. *Thomas Bilney*, who from a violent Papist turned to be a pious Protestant, by the faithful Preaching and holy Conversation of Mr. *Latimer*, Mar. 1531. *Tho. Higbed* Gent. *Tho. Croston*, *Will. Hunter*, Mar. *March* 25, 1555. The Reverend Archbishop *Cranmer*, that great Oak and Pillar of Reformation, who having with his Right hand subscribed to a Recantation, burnt that Hand first for betraying the truth, Mar. *March* 21, 1555. *David Foster*, *Valentine Freese* and his Wife Mar. 1555. *J. Lawrence* Minister, Mar. *March* 28, 1555, the same day were also Martyred *Will. Pigot* and *Stephen Knight*. *R. Crutchfield* Mar. *March* 15, 1557.

And many others Martyr'd were,
Whose Names in Heaven written are.

1. St. *Francis* the great Miracle-monger, was once at Mass, and as he was going to drink, he saw a Spider in the Chalice; he was loth to lose a drop of Blood for a sorry Spider, and therefore drank it off; presently his Thigh began to itch, and he fell to scratching (*some fall to scratching where it does not itch*) and out comes the poor Spider, sound Wind and Limb, as ever he went in, and afterwards spun this Cobweb-story to catch silly Fools.

Some credulous believe all is in print,
But if this be'nt a Lye the Devil's in't.

2. St. *Dunstan* entring one day into a Gentlewomans House, hung his Harp upon a Wall whilst he shaped a Priests stool; when to make him merry at his work, his Harp of its self began to play a Hymn, *Gaudent in Cœlis animæ sanctorum, &c.*

If Instruments thus learn to play alone,
The Fidler's Trade will soon be spoil'd and gone.

3. A Nobleman of *Venice* was troubled with Vomiting, that he could not receive the Sacrament; whereupon the Priest laid it to his Heart-side, (which opened before them all) the Host went in, his Side closed up again, and all was right.

This Reader is a thumping one indeed,
Quite far beyond the compass of my Creed.

4. St. *Dennis* was beheaded you must know; and as soon as ever his Head was off, he catch'd it up, and trudg'd away with it very honestly under his Arm for three miles, till meeting with a good old, old, old Woman, he charged her to bury him very gingerly. This was a Miracle worth the taking notice of.

And many headless Stories of this sort,
The Papists in their Legends do report.

April hath XXX Days.

Full Moon the 4 day, 50 minutes past 8 forenoon.
Last Quarter the 12 day, 44 minutes past 9 forenoon.
New Moon the 19 day, 46 minutes past 6 afternoon.
First Quarter the 25 day, at 1 afternoon.

D.	D.	Saints days and Weather.	Signs.
1	g	Some hasty	bowels
2	a	*Palm-Sunday.*	reins
3	b	storms of Hail	*and*
4	c	and Rain, with	loynes
5	d	Thunder in	secrets
6	e	*Maunday-Thurs.*	secrets
7	f	*Good-Friday.*	thighs
8	g	some places,	*and*
9	a	Easter-Sun.	hips
10	b	Easter-Mon.	knees
11	c	Easter Tues.	knees
12	d	afterwards good	legs
13	e	pleasant weath.	legs
14	f	helping the	legs
15	g	Spring forward	feet
16	a	*Low-Sunday.*	feet
17	b	Often showring	head
18	c	about this time,	head
19	d	then serene and	neck
20	e	clear for some	neck
21	f	few days; but	arms
22	g	afterwards	arms
23	a	St. George	breast
24	b	various, and	breast
25	c	Mark Evang.	heart
26	d	Term begins	heart
27	e	with hasty	bowels
28	f	stor. to the end	*and*
29	g	of the Month.	belly
30	a	3 *after Easter*	reins

Each Month, nay one might almost say
In every Month, even every Day,
Produc'd some Martyrs, which did dye
By Romish *bloody Cruelty,*
Who would not Images adore,
And painted Idols fall before;
And reverence Relicks, and such trash,
Was sure to come under their lash,
Against which Errors boldly stood
These Pious Men, and with their Blood
Seal'd the Truth, whose Memory
Shall live to all Posterity.

The most memorable Martyrs which were burned for the Truth this Month were, *Robert Hatches, Tho. Bound, Wigsham, Lansdale,* and *Morris Smith,* all Mar. *April* 4. 1514. *George Marsh* burnt at *Westchester April* 24. 1555. whose Martyrdom was very remarkable for the manner of it. A Firkin of Pitch, Rozin and Tar, was placed in a Frame over the Head of the Holy Man; which melting down from above, he was therewith baffled, while the Flames beneath roasted him. A Cruelty so horrid as might make Heathens blush to own it.

More fierce than Turks, of Tygers brood,
Whose Hearts are mornings draughts in blood.

Will. Flower, Min. *Robert Drake,* Min. *Tho. Tyms, Rich. Spurge, John Cavil, G. Ambrose, Cor. Liffer,* Min. *J. Moor, J. Spencer, J. Hammond, Sam. Joyn,* and many others.

These did resist the Power of Sin,
And dyed Eternal Life to win.

1. On the top of the Spire of St. *Paul's* Steeple was a great Cross, wherein were many Reliques of divers Saints, put there by *Gilbert de Segrave* Bishop of *London*, to the intent, that by the Glorious Merits of those Saints, the Steeple might be preserved from Tempests; and yet would not all this preserve it from being burned down in the Reign of Queen *Elizabeth*, although there had been in it the Pen-knife and Boots of St. *Thomas* of *Canterbury*, and the piece of his Shirt, so much reverenced and confided in by great-bellyed Women, nor the Latchet of his old Shooe, most devoutly kissed by Passengers as they went by, nor yet our *Ladies Girdle*, shewed in eleven several places, and her Milk in eight, nor the Coals that roasted St. *Lawrence*, with the three Heads of St. *Ursula*, shown at three several places, and each one her true Head.

Reliques as many as would fill a House,
And all of them not scarcely worth a Louse.

2. At *Geneva* formerly was kept two Reliques; the one was the Brains of St. *Peter*, the other the Arm of St. *Anthony*; but when that City received the Doctrine of the Gospel, and that these Reliques were visited by the Authority of the Magistrate, it was found, that what they had so much adored till then for the Brains of St. *Peter*, was no other than a Pumice-stone, and what they had believed to be St. *Anthony's* Arm, was the Sinew of a Stag.

And he must be stark blind, or mad, or more,
Who thinks these were not fine things to adore.

3. At *Gaunt* in *Flanders* they show the Asses Tail upon which (they say) Christ rode in triumph to *Jerusalem*; though some think there is none but Asses that will believe it.

This is the Popish Merchandize, whereby
They gull the People, and live merrily.

May hath XXXI Days.

Full Moon the 3 day, 13 minutes past 11 at night.
Last Quarter the 12 day, 10 min. past 2 morning.
New Moon the 19 day, 43 min. past 2 morning.
First Quarter the 25 day, 7 minutes past 5 afternoon.

M.D.	W.D.	Saints Days and Weather.	Signes.
1	b	Phil. & Jacob	reins
2	c	Clear and fine,	secrets
3	d	pleasant at	secrets
4	e	the beginning,	secrets
5	f	afterwards	thighs
6	g	somewhat cold,	thighs
7	A	4 *after Easter.*	knees
8	b	with battering	knees
9	c	showers either	knees
10	d	of Hail or Rain,	legs
11	e	*Sun in Gemini.*	legs
12	f	succeeded with	feet
13	g	curious Air	feet
14	A	*Rogation-Sund.*	head
15	b	and seasonable	*and*
16	c	weather all	face
17	d	along to the	neck
18	e	*Ascension day.*	neck
19	f	New Moon,	armes
20	g	then expect	armes
21	A	6 *after Easter*	breast
22	b	Term ends.	breast
23	c	cool and	heart
24	d	cloudy weather	heart
25	e	followed with	bowels
26	f	some gusts	bowels
27	g	of Wind,	reins
28	A	Whit-Sund	reins
29	b	K. Char. 2. *Nat.*	secrets
30	c	Whit-Tues.	secrets
31	d	but ends fair.	secrets

There is according to the Papal Story,
A placeless place called Purgatory,
Where as the Pope condemns and judges,
People sends there on heaps like drudges,
Commits, acquits, or casts in thrall,
In this no place he's all in all;
Made by the Pope without Gods leave,
The World with cunning to deceive:
There rules this three crown'd Priestly Prince,
Sends People thither, recalls them thence,
And by this Place Men so bewitches,
As gains himself the Devil of Riches.

For opposing this *Purgatory*, and other Popish Trinkers, there suffered this Month these worthy Martyrs, *John Hass*, burned at *Constance*, notwithstanding a safe conduct granted him by the Emperour, to verifie their Maxime, *That no Faith is to be kept with Heretickes*, he was Mart. *Anno* 1415. *Hugh Lamercock*, *John Apprice*, Mart. *May* 15, 1555. *Rob. King*, *Robert Debram*, *Nicholas Marsh*, *John Cardmaker*, alias *Taylor*, Mart *May* 31, 1555. A blind Boy, and another with him, Mart. *May* 5, 1556. This blind Boy saw more into the truth of God's Word, than those blind Seers who condemned him. *Katharine Hull*, *Elizabeth Thackwell* and *Joan Horn*, three Female Martyrs, but of Masculine Spirits in the Cause of God. *Tho. Spicer*, *John Denny*, *Will. Pool*, Mart. *May* 21, 1556.

Those would not bow the knee to Ball,
Nor 'fore the Popish Idols fall.

1. Whatſoever the See of *Rome* ſhall enact, approve or diſapprove; all Perſons ought to approve or diſapprove the ſame, without either judging, diſputing, or doubting, or wrangling, ſaith *Waldenſis*.

If Rome *ſays white is black, or black is white,*
You muſt be ſure to ſay the very like.

2. That 'tis of abſolute neceſſity to Salvation for every Human Creature to be ſubject to the Pope of *Rome*.

And therefore Proteſtants who 'gainſt him kicks,
Are by the Papiſts termed Hereticks.

3. That as God created two great Lights, the greater to rule the Day, and the leſſer the Night: ſo in the Firmament of the Church there are two Dignities, the Papal Authority, and the Regal Power: But that which ruleth the Day, that is, *Spirituals*, is greater; that which ruleth *Temporals*, the leſſer: And as great as the difference is between the Sun and the Moon, ſo much greater is the Pope's Power than that of any Emperor, King, or other Secular Prince.

And thus the Pope with wings of Pride being born,
Kicks at the Earth with a diſdainful Scorn.

4. *Bellarmine* ſays, *That if a Prince of a Sheep become a Wolf, the Paſtor of the Church* (that is the Pope) *may Excommunicate him, and command his Subjects not to obey him.* And ſo every Prince that will not put his Neck under the Yoke of their Antichriſtian Tyranny, ſhall be by them termed a Wolf, and depoſed from ruling over his Subjects.

But I hope Princes will have better Care,
When Wolves do preach, then let the Sheep beware.

5. *Bozius* affirms that we are bound to obey the Pope, juſt as we are bound to obey Jeſus Chriſt.

Thus People, when from Truth they once do ſtray,
They care not what they either write or ſay.

June hath xxx. days.

Full Moon the 2 day, at 12 min. past Noon.
Last Quarter the 10 day, at 16 min. past 3 afternoon.
New Moon the 17 day, 32 min past 9 forenoon.
First Quarter the 23 day, 45 min. past 11 at night.

1	e	*good moderate*	thighs
2	f	*weather begins*	thighs
3	g	*the month.*	knees
4	A	Trin. Sunday	knees
5	b	*with some rain*	knees
6	c	*and brisk*	legs
7	d	*gales of wind:*	legs
8	e	*afterwards*	feet
9	f	Term begins	feet
10	g	*heat and*	feet
11	A	S. Barnab	head
12	b	*likely to*	head
13	c	*thunder, and*	neck
14	d	*still heat*	neck
15	e	*increases,*	arms
16	f	*with hasty*	arms
17	g	*showers of*	breast
18	A	2 after Trin.	breast
19	b	*rain or hail,*	heart
20	c	*then pritty*	heart
21	d	*good weather*	bow.
22	e	*for some time.*	bow.
23	f	*After that*	reins
24	g	S. John B.	and
25	A	3 after Trin.	loins
26	b	*hasty showers*	secr.
27	c	*of hail and rain*	secr.
28	d	Term ends.	thighs
29	e	S. Peter A.	and
30	f	*in some places.*	hips

When earthly Kings their own did hold,
The Popes, like Shepherds, kept their Fold.
And 'ere the Truth should be o'ercome,
They willing suffer'd Martyrdom.
But farewel Martyrs. Now comes Mitres
For painful Preachers, gainful Fighters;
By Blood or Gold ascend the Chair,
And would be thought S. Peter's Heir.
But they, as we may boldly say,
Are Peter's Heirs only one Way.
And that when Truth comes to the trial
Are Peter's Heirs in Christ's denial.

The principal Martyrs that were burnt in this Month, were Mrs *Anne Askew*, a Woman of great Learning as well as Religion, mart. 1546. That pious Preacher, *Hierome of Prague*, a stout Champion against Popish Errors mart. *June* 1. 1416. *Nich. Belman*, *Tho. Hawks*, mart. *June* 10 1555. *Tho. Watts*, *J. Simpson*, *Jo. Ardley*, mart. *June* 14. 1555. *N. Chamberlin*, *Tho. Hesmond*, *W. Bramford*, mart. *June* 15. 1555. *Tho. Harland*, *June* 6. 1556. *Tho. Osward*, *Tho. Read*, *June* 20. *Tho. Abington*, *Tho. Woodmin*, *Tho. Milton*, mart. *June* 23. 1556. *Ralph Jackson*, *H. Adlington*, *L. Carvoch*, *W. Hallowell*, *Geo. Serle*, *John Wroth*, *J. Densall*, *H. Wye*, *E. Hurst*, *Laur. Parman*, *Tho. Bowyer*, *Eliz. Pepper*, and *Agnes George*; a compleat Jury of Martyrs Burnt *June* 27, 1556.

Who in Christ's Cause most boldly stood
And seal'd it with their dearest Blood.

1. The Virgin *Mary* they invocate moſt eſpecially, calling her the Queen of Heaven, the Gate of Paradiſe, the Treaſurer of Grace, the Refuge of Sinners, and the Mediatrix of Men, praying thus to her.

O fœlix puerpera. O happy Mother.
Noſtra pians ſcelera. Satisfying for our Sins.
Jure matris impera By thy motherly Authority,
Redemptori. That is, Command the Redeemer.

Another Invocation to the Virgin *Mary* they have after this manner.

Maria, mater gratiæ. *Mary*, Mother of Heaven's Grace,
Mater miſericordiæ, Mother where mercy hath chief place,
Tu nos ab hoſte protege. From cruel Foe our Souls defend.
Et hora mortis ſuſcipe. And then receive us when Life ſhall end.

The Launce and Nails that tormented our bleſſed Saviour, are eſteemed by them as moſt incomparable Relicks and by them thus invocated:

Ave ferrum triumphale, Hail Iron triumphal,
Intrans pectus tu vitale, Piercing a Breaſt vital.
Cæli pandis oſtia. That opens Heaven's Gate.
Fœcundata in cruore. Bleſſed Spear, ſteeped in Blood,
Fœlix haſta, nos amore, With Love make us all Wood.
Per te fixas ſaucia. The *Hereticks* to hate.

The Croſs they devoutly ſalute in this manner:

O Crux, ave ſpes unica, All hail, O *Croſs*, our only Hope,
Hoc paſſionis tempore: In this time of the Paſſion:
Auge pia juſtitiam, Increaſe thou Juſtice to the godly,
Reiſque dona veniam. And give to Sinners Pardon.

The white *Pater Noſter.*

White Pater Noſter *St.* Peter's *Brother,*
What haſt thou in one Hand? white Book-Leaves.
What haſt thou i'th' other Hand? Heav'ns Gate Keys.
Open Heaven Gates, and ſhut Hell Gates,
And let every Chriſom Child creep to its own mother.
White Pater Noſter ——— *Amen.*

July hath xxxi. Days.

Full Moon the 2 day, 22 min. past 5 in the morn.
Last Quarter 10 day, 27 min. past 2 in the morn.
New Moon the 16 day, 38 min. past 4 afternoon.
First Quarter the 23 day, 53 min. past 4 afternoon.
Full Moon the 31 day, 32 min. past 7 afternoon.

1	F	*Good pleasant*	knees
2	A	4 after Trin.	knees
3	b	*weather fitting*	legs
4	c	*the Season,*	legs
5	d	*intermixt*	legs
6	e	*with frequent*	feet
7	f	*Showers and*	feet
8	g	*curious Breezes.*	head
9	A	5 after Trin.	head
10	b	*no ways*	arms
11	c	*extreame,*	arms
12	d	Sun in Leo	breast
13	e	*but very*	breast
14	f	*moderate.*	heart
15	g	St. Swithin.	heart
16	A	6 after Trin.	bow.
17	b	*Then a serene*	and
18	c	*and pleasant*	belly
19	d	Dogdays begin	reins
20	e	*air for some*	reins
21	f	*time, after-*	secrets
22	g	*wards wind*	secrets
23	A	7 after Trin.	thighs
24	b	*and some*	and
25	c	James Ap.	hips
26	d	*showers of*	knees
27	e	*rain, and*	knees
28	f	*so continues*	knees
29	g	*till the end of*	legs
30	A	8 after Trin.	legs
31	b	*the month*	legs

The Pope pretends he has Heaven's Keys,
And can let in there who he please:
But if so be the same were so,
Why dost Popes then thither go?
The Reason of it is, they say,
'Cause Purgatory's in their Way;
A Place whereof no man can tell
Whether it be in Heaven or Hell,
Or yet on Earth; but most maintain
'Tis only in the Pope's own Brain.
But be it true, or a Pretence,
It brings him in millions of Pence.

The most eminent of those who were martyr'd for the Truth in this Month, were *John Frith*, a Man of sound Parts and solid Piety, whose Learning and Vertue made him eminently famous. mart. *July* 4. 1523 Mr. *J. Bradford*, a pious, painful, learned Preacher, who after a long Imprisonment, sealed the Truth with his Blood, mart. *July* 12. 1555. with him suffered one *J. Leefe*, an Apprentice, whom Mr. *Bradford* very much confirmed in the Truth. *J. Pelly. W. Ming*, Minist. *Rich. Hook*, *J. Blood*, Preacher, mart. *July* 12. 1555. *Jo. Franknor, Hum. Middleton, Nich. Shetterden, Will. Dighel, Dan. Carmer*, all martyr'd likewise the same Day. *Tho. Iuffon*, *Nich. Hall*, mart. *July* 13. 1555. *John Palmer*, Schoolmaster, mart. *July* 16. 1556.

Thus, altho some the Truth withstood,
Others did seal it with their Blood.

1. An old Maſs Prieſt in the Days of *Henry* 8. reading in *Engliſh* after the Tranſlation of the Bible, the miracle of the five Loaves and two Fiſhes; when he came to the Verſe that reckoneth the Number of the Gueſts, he paused a little, and at laſt ſaid, they were about 500. The Clerk whiſper'd into the Prieſt's Ears that it was 5000: But the Prieſt turned back, and replied with Indignation, *Hold your Peace, Sirrah; we ſhall never make them believe they were* 500.

Many ſuch ignorant Sir Johns *then were,*
Scarce fit to carry Guts unto a Bear.

2. Another ignorant Maſs-Prieſt reading that Place of Scripture that ſaith *Jonas* was three Days and three Nights in the Whale's Belly: he read it, that *Jonas* was three Days and three Nights in a *Quail*'s Belly: To whom the Clerk ſaying that a Quail was but a little Bird, *True Knave* (ſaid he) *but is not the Miracle then the greater?*

Such mumbling Maſs-Prieſts thus to teach,
Are fitter for to plough than preach.

3. At an Aſſembly of the States of *Germany*, one *Albertus* a Biſhop, lighting by chance upon a Bible, as he was reading therein, one of the States asked him what Book it was? I know not, ſaid the Biſhop; but this I find, that whatſoever I read in it is utterly againſt our Religion.

This ignorant Biſhop yet could plainly ſee
The Bible and the Pope did not agree.

4. Another old ignorant Prieſt there was in *Germany*, who being asked by the Viſitors whether he taught his People the Decalogue, anſwer'd, *that he had not the Book ſo called.*

Thoſe People ſure in Ignorance muſt be,
Where, as the Blind, lead thoſe that cannot ſee.

Last Quarter the 8 day, 10 min. past 10 Forenoon.
New Moon the 15 day, 32 min. past Midnight.
First Quarter the 22 day, 49 min. past 8 Forenoon.
Full Moon the 30 day, 22 min. past 10 Forenoon.

1	f	Lammas day	feet
2	g	Sultry hot	feet
3	a	weather, with	feet
4	b	thunder and	head
5	c	high winds	and
6	d	9 after Trin.	face
7	e	about this time,	neck
8	f	succeeded with	neck,
9	g	pleasant gales	arms
10	a	abating the	arms
11	b	heat; very	breast
12	c	seasonable for	breast
13	d	Sun in Virgo.	heart
14	e	this time.	heart
15	f	Afterwards	bow.
16	g	some gentle	bow.
17	a	showers of	reins
18	b	rain; yet ge-	reins
19	c	nerally good	secrets
20	d	11 after Trin	secrets
21	e	harvest wea-	secrets
22	f	ther for the most	thighs
23	g	part of this	thighs
24	a	Barth. An.	knees
25	b	month; yet	knees
26	c	towards the	knees
27	d	Dog days end	legs
28	e	latter end	legs
29	f	expect to have	feet
30	g	frequent show-	feet
31	a	ers of rain.	head

Still every Month presents our Eyes
With Store of Romish Cruelties:
Their Hearts being iron, heart-strings brass,
More harden'd than Medusa's was;
Like Dunges, Tigers, Panthers Breed,
Whose health's are morning-draughts in Blood,
Who by their last condemning breath
Made Morsels for the Jaws of Death.
Their Corps by fire of Life bereaven:
Their Souls with joy did mount to heaven,
Where, freed from earthly care & trouble,
Their joy's are to their pains double.

The chief of those who shed their Blood for the Cause of Christ in this Month, were *Leon. Keysar, James Abbes*, mart. *Aug.* 10. 1527. *J. Denly*, Gent. mart. *Aug.* 8. 1555. *Will. Burgess, Rob. Purcas, T. Bennald, Agnes Smith, Ellen Ewring*, and *E. Fulks*; all six burnt in one Fire at *Colchester, Aug.* 2. 1557.

Papists do here good Husbands turn,
They will not singly persons burn:
But so on thrift their Minds do fix,
Make one Fire serve for to burn six.

Also the same Day and in the same Town were martyr'd *W. Munt, Alice Munt, Rose Allen, J. Jackson*, as if they intended to make a Scarcity of Men as well as Wood. Also the same Day was martyr'd *G. Eagles*, one *Fryar*, and the Sister of *G. Eagles, W. Hale, R. Samuel, Joan Waste*, mart. *Aug.* 14. 1555. *W. Corber, W. Hopper, H. Lawrence, R. Collier*, and *W. Street*, all five martyr'd at *Canterbury Aug* 23, 1555. *Sanguis Martyrem semen in Ecclesia.*

The 13th Day of this month *Anno* 1556, one *Katherine Goaches*, a poor Widow of St. *Peter's Port* in *Guernſey*, was noted to be much abſent from the Church, and her two Daughters guilty of the ſame Neglect: Upon this they were preſented before *Jaques Amey* then Dean of the Iſland, who finding in them that they held Opinions contrary unto thoſe then allow'd, about the Sacrament of the Altar, pronounc'd them Hereticks, and condemn'd them to the Fire. The poor Women on the other ſide pleaded for themſelves that that Doctrine had been taught them in the time of King *Edward*; but if the Queen was otherwiſe diſpoſed, they were content to be of her Religion. But this Plea would not ſerve their turns; for by the Dean they were then delivered unto *Elier Goſlin* the then Bayliff, and by him unto the Fire. One of theſe Daughters named *Perotine Maſſey*, was at that time great with Child, her Husband, which was a Miniſter, being in thoſe dangerous times fled the Iſland. In the middle of the Flames and Anguiſh of her Torments her Belly broke in ſunder, and her Child a goodly Boy, fell down into the Fire, but was preſently ſnatch'd up by one *W. Houſe*, one of the By-ſtanders. Upon the Noiſe of this ſtrange Accident, the cruel Bayliff returned, commanding the poor Infant to be caſt again into the Flames, which was accordingly performed; and ſo that pritty Babe was born a Martyr, and added to the Number of the *Holy Innocents*: A Cruelty not paralel'd in any Story, nor heard of amongſt the Nations.

More cruel far than the fell Tyger Beaſt,
Where learnt you thus to furniſh out a Feaſt
With Lambs of the firſt minute! what Diſguiſe
Find you to maſk this horrid Sacrifice!
When the old Law ſo meekly did forbid
In the Dam's Milk to boil the tender Kid.
Rejoice, ye Tyrants of old Times, your Name
Is made leſs odious by this very ſame.

Sep-

September hath xxx. days.

Laſt Quarter the 6 day, 15 min. paſt 4 afternoon.
New Moon the 13 day, 29 min. paſt 10 forenoon.
Firſt Quarter the 21 day, at 3 in the morning.
Full Moon the 29 day, 10 min. paſt 2 morning.

1	f	*Driſling Rain,*	head
2	g	*with miſty*	head
3	A	13 after Trin.	neck
4	b	*mornings at*	neck
5	c	*the beginning.*	arms
6	d	*Afterwards fair*	arms
7	e	*and pleaſant*	breaſt
8	f	*weather, which*	breaſt
9	g	*probably may*	heart
10	A	14 after Trin.	heart
11	b	*without much*	bowels
12	c	Sun in Libra.	bowels
13	d	*alteration till*	reins
14	e	Holy-rood.	and
15	f	*Change of the*	loins
16	g	*Moon: then*	ſecrets
17	A	15 after Trin.	ſecrets
18	b	*ſome windy*	thighs
19	c	*weather, and*	thighs
20	d	*perhaps ſome*	knees
21	e	Matth. Apo.	knees
22	f	*driſling rain*	knees
23	g	*therewith.*	legs
24	A	16 after Trin.	legs
25	b	*Afterwards we*	feet
26	c	*may have*	feet
27	d	*foggy miſts,*	feet
28	e	*with wind to*	head
29	f	Michael. Ir.	head
30	g	*the months end.*	neck

Here view theſe Worthies, whom Rome's
Did burn (as Hereticks) in Fire. (Ire
Who to the death ſtill fought Faith's fight,
And ſo went to the Lord of light.
Theſe were Truth's Bonfires, who their
(Breath
For Chriſt gave up, not dreading death.
Who truly do ſerve God above:
No Torments can their faith remove.
Man's Cruelty doth Converts breed
The Martyrs Blood, the Churches Seed,
Being backed with a righteous Cauſe,
They fear not Tyrants nor their Laws.

In this Month were martyr'd theſe worthy Servants of God, *Ralph Allerton Rich. Roth, James Anſloo* and *Margery* his Wife, burnt all in one Fire at *Iſlington Sept.* 17. 1557. *John Warn, Chriſtian Glover, Tho. Alborh, John Aſhdon, Tho. Spurdance, John Fortune,* mart. 1557. *Jo. Curde,* Shoemaker, at *Northampton,* mart. *Septemb* 23. *Edward Sharpe, John Hart,* mart. *Sep.* 24. 1556. *Agnes Bogeor, Margaret Thurſtone,* mart. at *Colcheſter, Sept.* 17. *Tho. Rancaſdale,* mart. *Sept.* 25. 1556. *Will. Wright, John Waddon,* Miniſters, mart. 1428.

Who in God's Fear and Favour died;
And now in Heaven are glorified.

Cicely Ormes, Joice Lewis, mart. *Sep.* 10. 1557. *Robert Streſtor, An. Barnard, Geo. Bradbridge, James Cuttey,* mart. *Sep.* 6. 1555.

All theſe were for their Saviour's ſake
Burned, and godly end did make.

1. Pope *John* the 23d. who was accuſed, condemned and depoſed by the Council at *Conſtance*, upon 70 ſcandalous Articles: That he was a Lyar, impudent and immodeſt from his Youth, and is ſtill as bad; a *Simoniſt*, was made Cardinal and Pope by Bribery; that as a Pagan he deſpiſed God's Worſhip; that he was a Slave to the Devil; nay, a very Devil incarnate, and Heretick, denied the Immortality of the Soul, and everlaſting Life; cauſed his Predeceſſor *Alexander* and his Phyſician Dr. *Dan. de Sophia* to be poiſoned, committed Inceſt with his Brother's Wife; Whoredom and Adultery were but his venial Sins; but notwithſtanding all theſe Villanies, it is a Maxim amongſt the Papiſts, *That it is impoſſible a Pope ſhould be damned; but let him do what he will, he is undoubtedly ſaved.*

This was one of their chaſte Popes; but that he was not alone, hear what honeſt *John Taylor* thus writes of them:

Pope Alexander *of that Name the ſixt*
With his own Child inceſtuouſly commixt.
And Paul *the third* (*affecting the ſaid Game*)
With his own Daughter did commit the ſame:
And after with his Siſter took ſuch courſe,
That he with her did do as bad or worſe.
John *the thirteenth and other more, 'tis plain,*
Have with their Siſters and their Daughters lain.
And when their Stomachs have been gone and paſt,
To Princes they have married 'em at laſt.

And yet theſe (forſooth) are our ſpiritual Fathers, our holy Biſhops, the Keepers of St. *Peter*'s Keys.

Who can Mens Souls to Heaven or Hell preferr:
And being full of Errors, cannot err.

October hath xxxi. days.

Last Quarter the 5 day, 47 min. past 9 at Night.
New Moon the 12 day, 41 min. past 10 at Night.
First Quarter the 20 day, 43 min. past 10 at Night.
Full Moon the 28 day, 26 min. past Noon.

1	♎	17 after Trin.	neck
2	♎	*Various wea-*	arms
3	♏	*ther all the for-*	arms
4	♏	*mer part of the*	breast
5	♏	*month; cool and*	breast
6	♐	*cloudy, Sunshine*	heart
7	♐	*and sometimes*	and
8	♑	18 after Trin.	back
9	♑	*rain. Windy and*	bow.
10	♑	*dry about this*	bow.
11	♑	*time, afterward*	reins
12	♒	*may be expected*	reins
13	♒	Sun in Scorp.	secrets
14	♒	*drizling wea-*	secrets
15	♓	19 after Trin.	thighs
16	♓	*ther, if not hasty*	and
17	♈	*showers, making*	hipps
18	♈	Luke Evan.	knees
19	♉	*some land-floods*	knees
20	♉	*Good weather*	legs
21	♊	*for a while;*	legs
22	♊	20 after Trin.	legs
23	♊	Term begins.	feet
24	♋	*but towards*	feet
25	♋	Crispine.	head
26	♋	*the latter end*	head
27	♌	*of the month*	neck
28	♌	Sim. & Jud.	and
29	♌	21 after Trin.	throat
30	♍	*expect to have*	arms
31	♍	*frosty mornings.*	arms

Rome's Cruelty so sharp was set,
That all was Fish came to their Net.
Nor old, nor young; nor he, nor she;
Neither the high nor low degree,
Nor rich, nor poor; nor sex, nor age,
All subject were unto her rage.
The mercies of the wicked are
Fell Cruelties beyond Compare:
For Bonner had no other way
For to convince, but burn and slay:
But by the Blood which so they spill'd
They converts made more than they kill'd.

This was a fruitful Month for Martyrs, in the Front of whom we will place *W. Tyndall*, who translated the N. Testament into *English*, which was a great Eye-sore to the Papists, as being contrary to their Doctrine and superstitious Trinkets: He was mart. *Anno* 1534.

There's nothing that doth so advance
Popery, as blind Ignorance.
And therefore they're so vext we see
The Scripture should translated be.

Nich. Ridley and *Hugh Latimer*, two great Pillars of the Reformation, martyr'd at *Oxford*, *Octob.* 16, 1555. *Peter* a *German*, *Doct. Gerrard*, *Robert Barns*, mart. 1539. *Will. Woolsey*, *Robert Pigot*, mart. *Octob.* 4. 1555. *Adam Walls*, *Mark Burgess*, *Will. Hooker*, *Mr. Simpson* a Priest, *Benered* a Frier, *Keyler* a black Frier, *Norman Gozeley*, Vicar of *Dolor*, a black Canon, with four others, mart. *Anno* 1556.

1. Pope *Alexander* VI. was ſo luſtfully given that he carnally uſed his own Daughter *Lucretia*: She was firſt married to her own Brother, the Son of Pope *Alexander*, ſhe being Daughter to the ſaid Pope, and Daughter-in-law to him by the Marriage with his Son. And being Concubine to the ſaid Pope, he cauſed her after his Son her Husband's Death, to be married to three Princes one after another: Firſt to Duke *John Sforza*; ſecondly to *Lewis* Son to *Alphonſus*, King of *Arragen*; and thirdly to *Alphonſus D'Eſt*, Duke of *Ferrara*. The ſaid *Lucretia* being dead, had this Epitaph beſtowed on her, written by *Pontanus*.

Here lies Lucrece *by name*; *but* Chais *in Life.*
Pope Alexander's *Child, Spouſe, and Son's Wife:*
And muſt a Sextus Lucrece *always raviſh?*
Curſt Name! But here's the Father, that's moſt Knaviſh:
Tarquinius Nero, *this a* Sextus *too!*
Sextus was ever born Rome *to undo.*

This Pope *Alexander* gave himſelf to the Devil, who at length fetch'd him, being poiſoned with the ſame Cup he had provided for his invited Cardinals.

Some Men for others Deaths do ſo gape out,
That unlook'd for their own comes firſt about.

2. Such another chaſte Perſon was *Innocent* VIII. who was very fruitful in his Nephews: For by that Name do the Popes call their Baſtards. Of him it is thus wrote:

Eight Lads and twice four Girls Nocens *got:*
Then might not Rome *him Father term? why not?*

Of one of theſe Pope *Innocents* it is thus written:

Pope Innocent *the chief all the Rout*
Anſwer'd his Name; but how if In *were out?*

3. Pope *Joan* was delivered of a Baſtard as ſhe was going to the *Lateran*, between *Colloſſis* and St. *Clements*, proving her ſelf both in a literal and myſtical ſenſe to be the *Whore of Babylon.*

No

November hath xxx. Days.

Laſt Quarter the 3 day, 25 min. paſt 8 at Night.
New Moon the 11 day, 43 min. paſt 2 afternoon.
Firſt Quarter the 19 day, 37 min. paſt 6 Afternoon.
Full Moon the 26 day, at Midnight.

1	d	All Saints	breaſt
2	e	Cloudy and	breaſt
3	f	ſturdy winds,	heart
4	g	intermixt with	heart
5	a	Powder Plot.	bow.
6	b	ſhowers of	bow.
7	c	rain.	reins
8	d	Moderate	reins
9	e	warm for	ſecrets
10	f	the ſeaſon	ſecrets
11	g	Afterwards	ſecrets
12	a	Sun in Sagit.	thighs
13	b	froſty and	thighs
14	c	clear weather:	knees
15	d	then unſettled	knees
16	e	lowring and	knees
17	f	miſty, if not	legs
18	g	rain to the	legs
19	a	24 after Trin.	feet
20	b	new Moon.	feet
21	c	Froſty cold	feet
22	d	turbulent	head
23	e	weather, per-	head
24	f	haps ſnow	neck
25	g	and various	neck
26	a	25 after Trin.	arms
27	b	even unto the	arms
28	c	Term ends	breaſt
29	d	months end.	breaſt
30	e	St. Andrew	breaſt

The proud inſulting Romiſh *Prieſt*
Is abſolutely Antichriſt.
The Abomination (void of Grace)
That mounts himſelf i'th' holy place,
Makes Princes of the Earth drink up,
And quaffe the poyſon of his Cup.
Who being drunk with Dregs of Sin.
His ſworn and forſworn Vaſſals been,
And yet (as plainly it appears)
Sets them together by the Ears:
And when by ſtrife they are grown weak,
The Turk *into their Lands doth break.*
Thus Turk *and* Pope, *ioyn'd with the Devil,*
Are Authors of all Chriſtian Evil.

This cold Month was made hot by the burning of theſe Martyrs, *viz. Rich. Meakins, Ri. Spencer, And. Hewit*, mart. 1541. *Tho. Bernard, Ja. Morton*, 1542. *G. Wiſeheart*, Gent. *John Kerby, Ro. Clerk*, mart. 1546. *Alex. Gouch, Alice Driver*, mart. at *Ipſwich Nov.* 4. 1554.

So many burned in one Year,
A Man would think ſhould make Wood dear.

John Cornford, Chr. Brown, Jo. Horſt, Alice Snoth, K. Knight, burnt at *Canterbury, Nov.* 10. 1558. *W. Foſter and one Hook*, mart. 1556. *J. Hallingdale, W. Sparrow, Rich. Gibſon*, Gent. mart. *Nov.* 18. 1557.

A Number more, paſt reckoning up,
Did at that time taſte of Death's Cup:
Who now, with Jeſus Chriſt, are bleſt
With everlaſting Life and Reſt.

1. *Virgilius* Biſhop of *Saltzburg*, having written a Treatiſe of the *Antipodes*, *Boniface* Biſhop of *Mentz*, reading it, he thought that under that ſtrange Name was contained ſome damnable Doctrine; and thereupon complained thereof to Pope *Zachary*, one as ignorant as himſelf; by whom this poor Biſhop (unfortunate only for being learned in ſuch a time of Ignorance) was by him condemned of Hereſie.

Two Clods of Earth, the Pope and Biſhop both,
As Aldermen far gone in Capon-Broth.

2. A certain Monk at the Command of his Lord Abbot did readily thruſt himſelf into a hot burning Oven.

A Place, in my conceit, was very fit
For all ſuch Ignorants to learn more Wit.

3. Pope *Marcellus* II. would have perſwaded *Charles* V. and *Ferdinand*, that the *Lutherans* were worſe than the *Turks*, and therefore would have had them to have turned their Forces againſt them. *Paulus Vergerius* muſt not ſtay in the Council of *Trent*, becauſe he believed not the Legend of St. *George* and St. *Chriſtopher*. The Biſhop of *Claudia Foſſa*, *James Nanclant*, muſt be likewiſe diſcharged, for holding the Scripture to be above Traditions; and *William* of *Venice* for ſaying the Council was above the Pope.

——*Hell and Darkneſs, and the griſly Grave*
Is Ignorance, the Enemy of Grace;
That Minds of Men born heavenly, doth deface.

4. *Pius* Vth's. Inſtruction to *Cæſar* by his Legat *Commendinus*, was, *Nec fidem, aut ſacramentum infideli eſſe ſervandum. Neither Faith nor Oaths are to be kept with Infidels.* An excellent Poſition to convert Infidels, and credit Chriſtian Religion.

De-

December hath xxxi. days.

Last Quarter the 3 day, 11 min. past 8 Forenoon.
New Moon the 11 day, 51 min. past 8 Forenoon.
First Quarter the 19 day, at 1 Afternoon.
Full Moon the 26 day, at 10 Forenoon.

1	f	*A dark cloudy*	heart
2	g	*and foggy*	bow.
3	A	Adv. Sunday	bow.
4	b	*air begins*	reins
5	c	*the month,*	and
6	d	*inclining to*	loins
7	e	*snow or rain ;*	secrets
8	f	*after wards*	secrets
9	g	*clear weather,*	thighs
10	A	2 Sun. in Ad.	thighs
11	b	Sun in Capr.	knees
12	c	*with hard*	knees
13	d	*frosts and*	knees
14	e	*bitter cold*	legs
15	f	*weather*	legs
16	g	*for some*	feet
17	A	3 Sun. in Ad.	feet
18	b	*time, intermixt*	feet
19	c	*with snow and*	head
20	d	*cold winds :*	head
21	e	Tho. Apost.	neck
22	f	*then wet and*	neck
23	g	*variable*	arms
24	A	4 Sun. in Ad.	arms
25	b	Christ. Nat.	breast
26	c	S. Stephen.	breast
27	d	S. Joh. Ev.	heart
28	e	Innocents.	heart
29	f	*to the end of*	bow.
30	g	*the month.*	and
31	A	1 aft. Christ.	belly

By what is said, the Reader he
May see what kind of Men Popes *be :*
Who by their Will would work the Fall
Of all bows not their Knees to Baal.
Who, full of Errors, cannot err ;
Whom Gold, not Grace, doth them prefer,
Whose Cruelty so hard doth strike,
Turks cannot parallel the like :
Repleniſh'd Villains ; being no leſs
Than Perfection of Wickedneſs.
Then let all Chriſtians their pray'rs bend
That God would us from them defend.

The chief of those whom we find in the Catalogue of Martyrs this Month, were *Peter Sapience*, mart. 1545. *G. Bucker, alias Adam Damlip*, an aged Man ; but Age nor Sex was no Protection from Popish Cruelty, mart. 1531. Two Grey Fryars whose Names are not recorded, but, no question, written in the Book of Life, mart. 1381. A Scholar of *Abeville* mart. 1522. A *Jew*, but converted, mart. 1508. yet better before his Conversion than such bloody persecuting Christians ; for he would not worship any Images. *Tho. Rhetonensis* an Earl, mart. 1436. *Richard Hun*, whom the Papists hanged, and then published abroad that he hanged himself, mart. *Decemb.* 4. 1515. *Jo. Tewksbury*, mart. *Dec.* 20. 1531. *Jo. Rogue*, mart. *Dec* 22. 1557. *Jo. Philpot* a Reverend Divine and eminent Preacher, mart. *Dec.* 18. 1557.

Woe suffer'd in each Month o'th' Year,
Altho their Names not written here.

1. Pope *Paul* III. when he lay upon his Death-bed ſaid, that ſhortly he ſhould be reſolved of two things, *Whether there be a God and Devil, or whether there be a Heaven and Hell.*

Of all ſuch Popes a Man might juſtly ſay,
A handſome Hanging were not caſt away.

2. Pope *Alexander* V. ſaid of himſelf, that when he was a Biſhop he was rich; when he was a Cardinal, he was poor; and when he was a Pope, he was a Beggar.

The Reaſon of theſe words & he bought each Place;
Which made him empty both of Coin and Grace.

3. Pope *Julius* II. having had a long Feud with the Emperor *Frederick* (againſt whom he had fought 12 Battles) being one Day gently admoniſh'd by the Archbiſhop of *Oſtia* how St. *Peter* his Predeceſſor was commanded to put up his Sword: *'Tis true*, ſaid *Julius*, *our Saviour gave the Prime Apoſtle ſuch a Command; but 'twas after he had given the Blow, and cut off* Malchus's *Ear.*

Theſe were ſtout Prieſts indeed, of Mars's *ſtock,*
Who rather fought to fight than feed their Flock.
Servant of Servants *they themſelves do ſtile;*
Yet none more haughty nor more proud the while.

4. *Lewis* XII. King of *France*, when he heard that the Pope had extreamly curſed him; he ſaid, *That this was a Pope made to curſe, but not to pray.*

Nor did the King much fear his Bug-bear Curſe:
For why, he knew himſelf was ne'er the worſe.
And by Experience could believe no leſs.
"Where Popes do curſe, God commonly doth bleſs.

Of such Eclipses as will be visible in our Horizon this Year.

AND they will be two; one of the Sun, and the other of the Moon: both which, if the Air be serene, may be seen with us in *England*. The time when they will happen, take as follows.

The first will be of the *Moon* on *Sunday* the 5th Day of *March*, 14 minutes past 7 at Night; the Digits eclips'd, 9 and 5 minutes. We cannot absolutely predict the Downfall of the Pope; yet this we think, that his Credit will be much lessen'd in the World, notwithstanding all the cunning Insinuations of the Priests and Jesuites, their feign'd Miracles, lying Legends, and other Tricks and Devices to uphold their usurp'd Authority over the Bodies and Consciences of deluded People: Mens Eyes begin to be open'd, and to see the Vanity of their Doings: That their worshipping of Images is mere Idolatry, flatly forbidden in the 2d Commandment; their Purgatory Pick-Purse, a meer Invention to feed fat the hungry Paunches of *Monks*, *Friers*, and such Abby-Lubbers, their Pilgrimages, Masses, Dirgies, Trentals, bloody Whippings, *&c.* only such of which God saith, *who hath required these things at your Hands.*

And when the people once their Errors see,
Such Trash and Trumpery will contemned be.

The other visible Eclipse will be of the Sun on *Tuesday Sept.* 12. half an hour past 9 in the Forenoon; the Digits eclips'd will be 100 Of this Eclipse, whatever it signifies, we shall only say of it as of the former, That the gross Ignorance, blind Zeal, bloody Cruelty, wilful Obstinacy, and insatiable Covetousness of the *Romish Horse-Leaches* are so obvious and palpable to the view of all, that unless Men will wilfully hoodwink themselves, they cannot but see what Pack-Horses they are made; and whatever their Prerences are of Religion and Devotion, their main Drift is only *Promotion*, *Riches*, *Honour*, and *worldly Applause*, as may be instanc'd in one of their Popes, who, whilst he was a Cardinal, was the most crouching submiss that ever was. His manner was to eat upon a Net, as it were in a way of devout Humility: But after he had attain'd the Popedom, he commanded 'em to take away the Net, saying, *He caught that which he fished for.*

THE SECOND PART OF THE Proteſtant Almanack.

WHEREIN

As in a Looking Glaſs you may ſee the Papiſts Faces diſplayed in their own proper Colours.

CONTAINING

The Legend of St. *Jerome*, and his tame Lyon. The marvellous Legend of St. *Remigius*. The Legend of St. *Criſpin* and *Criſpianus*, the two Gentlemen Shooemakers, with the Honour that the Cordwainers do to them to this Day. The groſs Idolatry of the Papiſts in worſhipping of Images; with a touch againſt them who deſpiſe our Church. A Story of the finding the Launce which pierced our Saviours ſide. As alſo how the Holy Croſs was found by St. *Helena*, Mother to *Conſtantine* the Great. Mixed with Profit and Delight, to pleaſe and inform the *Reader*.

Written, *That Papiſts may learn to bluſh at their Superſtitious Fopperies; and Proteſtants may learn to beware of their feigned Gulleries.*

Fælix quem faciunt aliena pericula cautem.
Fælix quem faciunt aliorum præmia promptum.

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The Legend of St. Jerome, *and his tame Lyon.*

ST. *Jerome* was born in a Town called *Strydon*, in *Dalmatia*, the Son of a Nobleman named *Eusebe*. Being a Child, he was sent to *Rome*, there to be taught the *Latin*, *Greek*, and *Hebrew* Tongues; having for his Teacher in *Grammar* one *Donatus*; and in Rhetorick, *Victorine* the Orator. In his Youth he followed his Study wonderfully, reading in the day-time *Plato*, and in the night *Tully*, taking more delight in them than in the Holy Scriptures. But he was soon alter'd from those Studies, for (as he himself writeth in an Epistle to *Eustochium*) about Midlent he was taken with a sudden and violent Fever, in such wise, as he was thought to be dead, so that Preparation was made for his burying. Being in this Trance, he thought he was brought to the Judgment-Seat of God, where being demanded of what Condition he was? He answered, that he was a Christian. But the Judge said, *(they are my Author's words)* Thou liest, thou art a *Ciceronian*, and no Christian: Then St. *Jerome* was afraid, and the Judge commanded that he should be sore beaten; but he cried, and said, *Have mercy on me Lord.* Then those who stood by, prayed God that he would forgive the young Man his Trespass, and St. *Jerome* promised very sincerely never more to read any Secular Books, and then he was let go, and instantly revived.

Reader, if that thou wilt believe this Chatter;
Thou mayst, but if not, it is no great matter.

From thenceforth he betook him to read Divine Books, with as great Study and Delight as before he had read Books of Oratory and Poetry. And when he was 29 Years old, he was ordained Cardinal Priest of the Church of *Rome*; and *Liberius*, the Pope, being dead, the People cried out to have St. *Jerome* made Pope; but the Clerks and the Monks cried out as much against that, because he blamed their jollity and looseness of Life; wherefore they hated him, and mocked him, twitting him by wearing Womens Cloaths. For on a Night when he arose to Mattins, he finding a Womans Cloaths lying by his Bed side, which his Enemies had laid there,

there, he thinking them to be his own Cloaths, put them on, and ſo cloathed came into the Church.

And thus theſe Clarks and Monks themſelves being naught,
Would others guilty make of their own fault.

St. *Jerome* ſeeing the Malice of the Clerks and Monks implacable towards him, left them, and went to *Gregory Nazianzen* Biſhop of *Conſtantinople*, with whom he remained for a ſhort time in devout Contemplation, and reading the Holy Scriptures; from thence he went into the Deſart, where he did Penance for four Years, eating only Herbs and Roots, drinking fair Water, and his Lodging on the bare Ground.

Now, if our fat Pauncht Friers ſhould do ſo,
'Twould make them Leaner, and in Compaſs grow.

Having performed his four years Penance, he went to the Town of *Bethlehem* in *Judea*, reſolving there to abide by the Crib of Chriſt, and there it is ſaid he tranſlated the Holy Scriptures into the *Latin* Tongue, which he read to his Diſciples, of whom he had ſo many that they filled a Monaſtry.

It happend one Day, as St. *Jerome* ſat in the Monaſtry to hear the Leſſon read, that a Lion came halting in among them; which when the Brethren ſaw, they fled for fear; but St. *Jerome* went boldly up to him, to whom the Lion ſhewed his Foot, being hurt; then he called his Brethren, and commanded them to waſh his Foot, and diligently to ſeach for the Wound, which they did, and found it to be a prick with a Thorn, which St. *Jerome* with diligent care healed; and the Lion out of gratitude for this kindneſs, remained ever amongſt them very tame and gentle.

Such Tales as theſe, even as the Author fancies,
Are common found in Legends and Romances.

But that the Lion might not live idle, but do ſomething for his living, his Office was appointed, that he ſhould conduct an Aſs to bring home Wood, and that he ſhould guard him going and coming, all which he faithfully performed, making the Aſs to perform his Labour; and at ſet times came home for his Refection.

My Author for the Lion he ſhall paſs,
And he who doth believe it, for the Aſs.

Now it came to paſs one Day, that the Aſs being feeding in the Paſture, that the Lion fell faſt aſleep, and certain Merchants

chants passing by with Camels, seeing the Ass alone, stole him, and led him away with them. Now, when the Lion waked, and saw the Ass gone, he was very much troubled, and ran roaring about hither and thither to seek him; but when he saw he could not find him, he was ashamed to go home without him, and therefore would not go into the Monastry, but abode abroad at the Church Gate. And when the Brethren saw that he came home so late, and without the Ass, they supposed that he had seized on the Ass, and therefore would not give him his meat accustomed, but bid him go and eat the other part of the Ass, and fill his Paunch therewith.

And thus the Princely Lion was bel'd,
Until the Brethren went themselves and tri'd.

Who having searched the Pastures round about, and finding no demonstrations of the Ass being killed, went home and told St. *Jerome*; who injoined the Lion for his Penance, for being so careless in looking after the Ass, that he should do the Office that the Ass used to do. By this Story we may without Contradiction say thus of the Author,

His Heart and Pen are both at Enmity;
His Heart doth know his Pen doth loudly Lie.

This Office (*saith my Author*) the Lion willingly performed: Now so it was, that one Day when the Lyon had performed his days Task, that he ran about the Fields searching for his Fellow; and being in his Ramble, he saw afar off him certain Merchants that came with Camels laden, and his fellow-Ass going before them; for belike it was the fashion of that Country, when they went far with their Camels, to have an Ass or an Horse before them to led them the way. And when the Lion knew the Ass, he ran towards them with so great Courage, that the Merchants ran away with as great speed, as if the Cloven-footed Fiend had been at their heels; and he so feared the Camels with beating the Earth with his Tail, that he so constraind them to go strait to the Monastry with all their lading.

The Lion by this way of trading, sure,
Could pay St. Jerome *very well for's Cure.*

But St. *Jerome* was not of that large Conscience, that many of the Chyrurgions are of in our Days; for when the Merchants came

came to him, and humbled themſelves, and deſired pardon of him for ſtealing his Aſs, he only rebuked them, and bid them know their own Goods, and not take away that which was another's. Nor could he without much intreaty be perſuaded to take half a meaſure of Oyl of them, but had their Feet waſhed, and feaſted them royally; for which Courteſy they bound themſelves to give every Year a meaſure of Oyl to that Church, and their Heirs after them.

Reader, (I ſpeak unto the Author's Glory)
If this were true, it were a pretty Story.

But the Lion muſt not be forgot, who when he had done this Act, ran friſking and leaping about the Monaſtry, fawning and kneeling to the Brethren, as much as to tell them, *(ſaith my Author)* that now he had make them amends for his former neglect:

Or elſe, (if that you will the Story credit);
As much to ſay, 'Twas I am he that did it.

At that time *(ſaith my Author)* it was the cuſtom, that whoſoever would, might ſing in the Church; wherefore *Theodoſius* the Emperor ſent to Pope *Damaſus* to appoint ſome Learned Perſon to Ordain the Office and Ordinal of the Church: Who knowing the Abilities of St. *Jerome*, and how that he was skill'd in the *Hebrew*, *Greek*, and *Latin* Tongues, he committed the Charge to him. Then St. *Jerome* divided the Pſalter by *Feries*, and to every *Fery* he appointed a *Nocturne* proper thereto. *(Reader, theſe are hard Words, and we muſt get ſome Popiſh Prieſt to unriddle them, or elſe we ſhall be at a loſs).* He alſo *(ſaith my Author)* ordained, That at the end of every Pſalm ſhould be ſaid *Gloria Patri*; alſo that the Epiſtles and Goſpels ſhould be ſung; all which he ſent from *Bethlehem* to the Pope, who with his Cardinals confirmed and ratified the ſame.

Not long after this, this Holy Man, St. *Jerome*, died, after he had accompliſhed Fourſcoure and eight Years of Age, and was buried in *Bethlehem*; he died about the Year of our Lord, 388. A man no doubt of Holy Life and great Parts, without any addition of Monkiſh Figments.

Who thinking thereby for to raiſe their Fames
Of what is true, makes many doubt the ſame.

The Legend of St. Remigius.

ST. *Remigius* was a Bishop in *France*, at such time as *Clovis* was King thereof, who was a Heathen, notwithstanding he had a Christian Woman to his Wife named *Rotilda*: This *Rotilda* had often perswaded her Husband to become a Christian, but could not prevail with him with all the words she could use. Not long after, *Rotilda* conceived and bare a Son, whom with much ado she caused to be Baptized, but not long after he died; wherefore King *Clovis* said, Now it appeareth that Christ is a vile God, who would not preserve him that should have reigned in my Kingdom after me. To whom the Queen *Rotilda* answered, Nay, rather he is a gracious God, who hath received him to a better Kingdom than thine is, there to Reign with him perpetually. Soon after she conceived again, and brought forth another Son, whom with much Intercession to her Husband she got Christened, but he quickly after fell Sick, so that small hopes of Life appeared in him. So that her Husband said to her, Certainly this is a feeble God, that can preserve none that is baptized in his Name; and if thou hadst a thousand Sons, and didst Baptize them, they would all die; but it pleased God the Child revived again, and lived to Reign after his Father. And the King seeing that, and being much further importuned by his Wife, he at last consented to be Baptized.

Hitherto's no Impossibilities;
But that which follows, much I doubt, is lies.

He was Baptized (*saith my Author*) the next Feast after the *Epiphany*, at which time King *Clovis* gave to St. *Remigius* as much Land to endow his Church, as he could go about, whilst he slept at mid-day.

Still credit may be given hitherto;
But that which follows, you will doubt, I know.

Whereupon St. *Remigius* went about in his Perambulation; but so it was that there hapned to be a Mill in the Circuit which he went; the Miller therefore fearing to lose his Mill, thrust St. *Remigius* out of his Bounds; to whom St. *Remigius* said, Friend, take it not in disdain, nor think it much if we

we have this Mill also with the other Lands; but the Miller notwithstanding thrust him out, when immediately (*a Wonder to tell, but a greater to believe*) the Wheel of the Mill turned quite contrary: Then the Miller cried after St. *Remigius*, and said, Servant of God, come and let us have the Mill together. But St. *Remigius* said, It shall be neither mine nor thine; and immediately the Earth opened and swallowed up the Mill; but whether the Miller was swallowed up too, I do not know.

Thus Monks do write this Story; but in brief,
'Tis far beyond the reach of my belief.

St. *Remigius* (*saith my Author*) had the Spirit of Prophecy, whereby he foreknew of a great Famine that was to come; wherefore he laid up abundance of Corn for the Relief of the Poor against that time; but this his Providence was mocked at by some lewd Persons of that place, who in a drunken fit set Fire on the House wherein his Provisions were stored; but the just Judgment of God left not this Villany unrevenged, for immediately all them that made that Fire, and all their Lineage, were broken in their Members, and all their Women proved Goutie, and this continued in their Generation until the Reign of King *Charles*, who chased them out of that Country, so that there remained not one of them afterwards.

This Story resembles much that of the *Kentish Long tails*, but that (*shame on't; Liars had need of a good memory*) it is told two several ways, which half spoils the credit on't. First by the *Golden Legend* it is related thus. I shall give it you in his own words.

Saynt Austyn entryd into Dorsetshire, and came into a Town, where as wer wycked People, and refusyd hys Doctryn and Preching whereby; and drove hym out of the Town, casting on hym the the tayles of Thornback, or like Fishes. Wherfor he besought Almyghty God to shew his just Judgment on them: And God sent to them a shameful token. For the Chyldren that were born after in that place had tayles, as it is said, tyl they repented them.

It is sayd commonly that this fell at Strode *in* Kent, *but blessyd be God at thys day is no such deformyte.*

But *Polydor Virgil* (a Creature also of the Popes) in his History of *England*, fathers it upon *Thomas Becket*, where he

 saith,

saith, That *Becket* (being at length reputed for the King's Enemy) began to be so commonly neglected, contemned, and hated, that when as it happened him upon a time to come to *Stroude*, the Inhabitants thereabouts (being desirous to despite that good Father) sticked not to cut the Tail from off the Horse on which he rode, binding themselves thereby with a perpetual Reproach: For afterwards (by the Will of God) it so happened, that every one which came of that Kindred of Men which had plaid that naughty Prank, were born with Tails, even as Brute Beasts be.

Now, Reader, you may chuse what you will do,
Which to believe, or neither of them two:
You need not them to doubt, for why indeed,
A Romish *Faith will swallow them as his Creed.*

But to return to St. *Remigius*, who lived not long after this Miracle, whose Body should have been Interred in the Church of St. *Timothy* and *Apollinarius*; but when they brought it against the Church of St. *Christopher*, it waxed so wondrous heavy, that all the Strength nor Art of Man could get it any further. Then they thought it was the Will of God that the Body of this Saint should be buried there; and taking it up, it was as light as the Body of a Child; wherefore they buried it there, although there were there no Relicks before; but now he was there, many Miracles were shewed as worthy to be related as the Acts of the *Seven Champions of* Christendom, but that we have no leisure now to do it: Wherefore they enlarged the Church, and made it more spacious and ample, and made an Oratory behind the Altar, where they would have laid the Body of the Saint, but that it was so heavy that they could not stir it: Then they watched and prayed very devoutly, *(for they all fell fast asleep)* in the mean time the Angels removed it, and laid it in a Fere-tree, or Shrine of Silver, in the place where it is now for any thing I know to the contrary. This Saint lived about the Year of our Lord Four hundred fourscore and ten.

And thus kind Reader have I thee befriended,
With St. Remigius *Life, and how it ended.*

The

The Legend of St. Crispine *and St.* Crispianus.

THis *Crispine* and *Crispianus* were born at *Rome* of noble Lineage, and brought up in learning and study of the Holy Scriptures: At that time was *Diocletian* and *Maximinian*, Emperors of *Rome*, who raised such a bloody Persecution against the Church, that to avoid the fury of it, these two Saints, together with *Quintin*, *Fustyan*, and *Victoryn*, fled into *Paris* in *France*. Now that they might do the more good in propagating the Gospel, these five Men divided themselves to go into several Parts, and *Crispine* and *Crispianus* betook themselves to the City of *Soissons*, for the place of their Habitation, where they followed the steps of St. *Paul* the Apostle, and laboured with their Hands to provide them Necessaries to live, following the Craft of a Shoemaker in making and mending of Shooes.

Rejoyce then Cordwainers, since two such Blades
Did use the Shoemakers and Coblers Trades.
And on the twenty fifth Day of October,
Be sure that you do not go to Bed sober.

Now they following this Calling, and as oft as occasion served, instructing the People in the Word of God, were taken notice of by *Rictionary* the Emperor's Lieutenant, who sending Messengers for them, found them mending and clouting poor mens Shooes: Being brought before the Governor, after many Interrogatories propounded to them, they refusing to Sacrifice to the Idols, were first beaten with Staves, then had Awls (such as Shoemakers use) thrust under the Nails of their Fingers, and Layners or Latchets of their Skins cut out of their Backs: They being thus tormented, prayed to God, and immediately the Awls of themselves sprang out from underneath their Nails, and pierced and wounded them sore who had thrust them in.

These are strange things, kind Reader, and I fear,
That they unto a Lie come very near.

Then *Rictionary* commanded to hang on their Necks great Mill-stones, and it being then Winter, to be put under the Ice in the River *Auxion*, there to be drowned; but these Mill-stones would not make them sink, neither did the Cold hurt them at all, but they were as if they had bathed or washed themselves in a River in Summer-time.

These were not Mill-stones, my Author he mistook,
But Whet-stones, he deserves throughout his Book.

Rysticonary (saith my Author) seeing this Miracle, was not converted thereby, but waxed more wrathful against the two Saints; therefore he commanded Oyl and melted Lead to be boiled together, and the holy Martyrs to be cast into it, there to be consumed; but they praying and saying, *Blessed art thou Lord God of our Fathers*, &c. a drop of the boiling Oyl sprung into the Eye of *Rysticonary*, which blinded and pained him with grievous Torment. But this *(saith my Author)* made him more wood (*that is, as mad as a March-hare*) so that he commanded to boil Pitch, Oyl, and Grease, and to throw the Holy Men therein; but an Angel descended from above, and led them without any hurt out of the same; which when *Rysticonary* saw, he sprang out of his Seat, and fell himself into the Fire, and there perished, which had put to Death by Fire many Martyrs of Christ, and so descended down to everlasting Fire.

Violent Deaths most commonly attend
Those, who their Lives in Cruelty do spend.

Maximinian, the Emperor, hearing of the Death of *Rysticonary*, commanded that their Heads should be smitten off, and so the next day they were beheaded and their Bodies cast out to be devoured of the Fowls of the Air, and the Beasts of the Field; but the Angel of the Lord appeared to a certain old Man, commanding him to take up the Bodies, and bury them in his House; which old Man took a Cousin of his, an old Woman which dwelled with him in his Cell, and went to the place where they had been beheaded. Now, because the place was nigh to the River, they thought it would be most convenient to carry them to his Cell by Water; but here was the spight of it, they had neither Ship nor Boat, nor had any of them both any skill in rowing; but *(behold a Wonder, if not a Miracle)* when they came to the place, they found the Bodies of the Saints, and a Boat ready in the River, which came thither of its self, *(if you have but the faith to believe it)*; then they took up the Bodies of the Martyrs, which seemed to them to be of no weight at all, and carried them to the Boat, and when they were in it, the Boat of its self without Oars or Rowers carried them against the Stream to the Rinage of his Cell, where

they

hey buried them in an Oratory, and where afterwards a reat Church was builded, and many Miracles ſhewed.

The groſs Idolary of the Papiſts in worſhiping of Images.

THE worſhipping of Images hath been ſuch a gainful Trade to the Papiſts, that they are very loath to let it go, though it be never ſo repugnant to the Scriptures; and to this end they keep the People in Ignorance all that they can, debarring them from reading the Scriptures, and blotting out the ſecond Commandment out of the Decalogue, and to make the number up, make two of the tenth.

Now, that the worſhipping of Images was an Invention of the Pagans, and brought in by Heathen Nations, many of the Ancient Fathers witneſs, as St. *Iſidore*, and *Gregory Gentilitas* ſaith, *Inventrix & caput eſt Imaginum: Gentiliſm is the Invintreſs and Ground of Images.* And *Ambroſe*, *Gentes lignum adorant, tanquam imaginem Dei: The Gentiles adore Wood, as it were the Image of God.* *Euſebius* alſo affirmeth as much, and calleth the worſhipping of Images a Cuſtom borrowed of the Heathen. The like hath St. *Auguſtine* againſt *Adimantus*, *Et verenter* (ſaith *Lactantius*) *ne religio vana ſit, ſi mihi videant quod adorent. They fear their Religion would be vain, ſhould they not ſee what they worſhip.*

And (out of doubt) the Schoolmen ſhift this fearful Cuſtom very ſtrangely; for ſeeing the very Workmanſhip is forbidden, how can the Heart of a wiſe Chriſtian ſatisfy it ſelf with the diſtinction of *Doulia* and *Hyperdoulia*, which can imply nothing but ſome difference of worſhipping of thoſe Images after they are made? And it is of all things the moſt ſtrange, why Religious and Learned Men ſhould ſtrain their Wits to defend the uſe of thoſe things, which the Scriptures have not only no where warranted, but expreſly in many places forbidden, and curſed the Practiſers thereof; yet this Doctrine of the Devil was ſo ſtrongly and ſubtilly rooted, as neither the expreſs Commandment of God himſelf, *Thou ſhalt not make any Graven Image*; nor all the Threatnings of *Moſes*, and the Prophets after him, could remove, weed it, or by fear, or by any perſuaſions, lead the hearts of men from it. For where ſhall we find words of greater weight, or of

plainer

plainer Instruction than these? *Take therefore good heed to your selves (for ye saw no Image in the day that the Lord spake unto you in Horeb out of the midst of the fire) that ye corrupt not your selves, and make you a graven Image, or Representation of any figure, whether it be the likeness of Male or Female.*

And besides the express Commandment, *Thou shalt make thee no Graven Image*, and the Prohibition in many Scriptures; so it is written in the Book of *Wisdom*, That *the Invention of Idols was the beginning of whoredom, and the finding of them the Corruption of life; for they were not from the beginning, neither shall they continue for ever.*

And whereas the Schoolmen affirm, That the Prophets spake against worshipping of the Heathen Idols, it is manifest that *Moses* spake of Images of the Living God, and not of *Baal*, and the rest of that Nature: *For you saw no Image* (saith *Moses*) *that day the Lord spake unto you in Horeb.* Surely it was excellently said of *Basil*, *Noli aliquam in illo formam imaginari, ne circumscribus eum mente tua: Do not imagine any Form to be in God, lest thou limit or circumscribe him in thy mind too.* Now if the great *Basil* thought it a Presumption unlawful to represent a Pattern of the Infinite God to our own Thoughts and Minds, how far do these Men presume, that put him under the greazy Pencil of a Painter, or the rusty Axe, or other Instrument of a Carpenter or Carver.

Neither do the Holy Scriptures, and the Ancient Fathers of the Church only condemn this Image-worship; but the Poets also in their Verses scoffed at it, for thus writeth *Sidalius*,

Heu miseri qui vana colunt, qui corde siniſtro
Religiosa sibi sculpunt simulachra, &c.

Ah wretched they that worship Vanities,
And consecrate dumb Idols in their Heart;
Who their own Maker (God on high) despise,
And fear the Work of their own Hands and Art.

Another of the Poets brings in an Idol thus speaking,

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum faceretne, Deumne,
Maluit esse Deum ——————

Time out of mind, a Fig-tree-stock I grew,
An useless Block before the Workman knew,

Benches,

Benches, or Gods to make me, (ſmall the odds)
Reſolv'd at laſt of me to make his Gods.

A Country-man in *Spain*, coming to an Image enſhrined, the Extraction and firſt making whereof he could well remember, and not finding from the ſame that reſpectful uſage which he expected, (haply, becauſe he had not feed the Friars to their contentment, who accordingly do ſell ſuch Frowns and Smiles) *You need not* (quoth he) *be ſo Proud, for I have known you from a Plum-tree.* Thus theſe ſilly Papiſts make a Fire for their warming, and a God for their worſhipping, of the ſelf ſame Wood. According to that of the Prophet *Iſaiah*, cap. 44. *Men cut down trees, rind them, burn a part of them, make ready their meat, and warm themſelves by the fire thereof, and of the reſidue he maketh a God, an Idol, and prayeth unto it; but God hath ſhut their eyes from ſight, and their hearts from underſtanding.*

And yet the Pope (who cannot be miſtook)
Doth ſay an Image is a Lay-man's Book.

A poor Country-man praying very devoutly before an old Image of St. *Loy*, the Image ſuddenly fell down upon him, and bruiſed his Bones ſorely, ſo that he could not ſtir abroad in a Month after; in which time the cheating Prieſts had ſet up a new Image. The Country-man coming to the Church again, kneeled far off to the new Image, ſaying, *Although thou ſmileſt and lookeſt fair upon me, yet thy Father played me ſuch a knaviſh Prank lately, that I'll beware I come too near thee, leſt thou ſhouldeſt have any of thy Father's unhappy Qualities.*

Images are Lay-mens Books;
Obtruded on Jack-daws *by* Rooks.

Very fitly therefore doth the Poet deſcribe ſuch ignorant Worſhippers of Images.

That to the Wood and Stone devotion do;
More ſenſeleſs then the Stones they bow unto

Thus were thoſe ſimple ignorant People deluded, who took thoſe Images to be really thoſe Saints they repreſented, though the wiſer ſort of People derided thoſe Gulleries, as may be inſtanced in St. *Bernard*, who coming to the great Church of *Spires* in *Germany*, he was no ſooner come into the Church, but the Image of the Virgin ſaluted him, and bid

him,

him, good morrow, *Bernard*; whereas he well knowing the jugling of the Friers, made answer again out of St. *Paul*, Oh, (said he) *your Ladiship hath forgot your self, it is not lawful for Women to speak in the Church.*

And thus having spoken something of the Superstition of the Papists, give me leave to write a word or two to those who vilify and contemn our Churches, and Places of Divine Worship, accounting Barns and Stables as fit Places for the Worship of God, as our consecrated Churches or Oratories: These Men never consider the reverend Care which *Moses* the Prophet, and chosen Servant of God, had in all that belonged even to the outward and least Part of the Tabernacle, Ark, and Sanctuary, which witnessed well the inward and most humble Zeal born towards God himself. The Industry used in the framing thereof, the curious Workmanship thereon bestowed, the exceeding charge and expence in the Provisions; the dutiful observance in the laying up and preserving the Holy Vessels, the solemn removing thereof, the vigilant Attendance thereon, and the provident Defence of the same, which all Ages have in some degree imitated; which is now so forgotten and cast away in this super-fine Age by the *Anabaptists*, *Brownists*, *Quakers*, and other *Sectaries*, as all cost and care bestowed and had of the Church, wherein God is to be served and worshipped, is accounted a kind of *Popery*, and as proceeding from an Idolatrous Disposition. Insomuch as time will soon bring to pass, (if it be not resisted) that God will be turned out of Churches into Barns, and from thence again into the Fields and Mountains, and under the Hedges; and the Offices of the *Ministry* (robbed of all Dignity and Respect) be as contemptible as these Places: All Order, Discipline, and Church Government, left to newness of Opinions, and mens Fancies; yea, and soon after, as many kinds of Religion will spring up, as there are Parish Churches within *England*: Every contentious and ignorant Person cloathing his Fancy with the *Spirit of God*, and his Imagination with the *Gift of Revelation*: Insomuch as when the *Truth*, which is but one, shall appear to the simple Multitude no less variable then contrary to it self, the Faith of Men will soon after dye away by degrees, and all Religion be held in scorn and contempt.

Which

Which Distraction gave a Great Prince in *Germany* cause of this Answer to those that perswaded him to become a *Lutheran*. *Si me adjungo vobis tunc condemnor ab aliis: Si me aliis adjungo, à vobis condemnor; quid fugiam video, sed quid sequar, non habeo.* *If I adjoin my self to you, I am condemned by others; if I join with others, I am condemned by you; what I should avoid I see, but I know not what I should follow.*

A Story of the finding of the Launce which pierced our Saviour's Side, related by Fulcherius Carnotensis, *in his History of the Holy War.*

WHen the Christian Pilgrims went with a great Army for the Recovery of *Jerusalem*, under the Conduct of *Godfrey* of *Bullen*, *Robert* of *Normandy*, *Raimond* Earl of *Thoulouse*, *Steven* Earl of *Blois*, and many others; in their way to *Jerusalem*, they laid Siege to the City of *Antioch*, and took it, being delivered by a *Turk*, to whom Christ (*saith my Author*) had thrice appeared, and bid him deliver it. Soon after the City was taken, St. *Andrew* the Apostle, appeared thrice in a Vision to one *Peter*, shewing him in St. *Peter's* Church in the City, the Launce wherewith *Longinus* pierced the Side of our Saviour, with promise of Victory to the Bearers, where he digged and found it. This Vision he revealed to Earl *Raimond*, and one *Podian*, a Bishop; *Podian* would not believe him, but the Earl was credulous. But when it was found, (*I suppose by the same Parties that laid it there*) singing a *Te Deum*, and *Gloria in Excelsis*; and one hundred Days after, it was holden in great Veneration, and gloriously handled by Earl *Raimond*, which also kept the Launce. But it hapned that the Bishop of *Bare*, and many others, doubted that it was a Counterfeit; whereupon, after three days Supplication and Fasting, a great Fire of Wood was made in the Fields, near the Castle *Archas*, then by them besieged, eight Months after that *Antiochia* had been taken, a judicial Benediction being made on the Fire by the Bishops. The Finder of the Launce passed voluntarily and speedily thorough the Fire, but was so burned, that in twelve Days after he died, and left the People sorry for the worship they had done it.

How

How the Holy Cross was found out by St. Helena, *Mother to* Constantine *the Great.*

THE Empress *Helena*, Mother to *Constantine* the Great, though in extremity of her Age, yet would needs Travel to *Jerusalem*, to behold those places which Christ had sanctified with his Corporal Presence. And being there, having a great desire to behold the Cross on which Christ was Crucified; she threatened Torture and Death to certain of the principal *Jews*, if they would not reveal where their Ancestors had hid it. At last (forsooth) they wrested the truth from an old, old *Jew*, one *Judas*, first almost famished, who brought them to the place. Where after he had petitioned Heaven for the discovery, the Earth trembled, and breathed from her Crannies Aromatick Odours. By which Miracle confirmed, the Empress caused the Rubbish to be removed, where they found three Crosses, and hard by, the Superscription. But not able to distinguish the right from the other, they say, That *Macarius*, then Bishop of *Jerusalem*, repairing together with the Empress to the House of a Noble Woman of that City, uncurably diseased, did with the touch of the true Cross restore her to Health. At sight whereof the *Jew* became a Christian, and was called thereupon *Quiriacus*; being afterwards Bishop of *Jerusalem*, and in the Reign of *Julian* the Apostate, was crowned with Martydom. At which time it was decreed, that no Malefactor should thenceforth suffer on the Cross, and that the third of *May* should for ever be celebrated in memorial of that *Invention*. *FINIS.*

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